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LUCIFER.



THE LIGHT-BEARER.

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WHOLE NO. 939.

Grant Allen—1848-1899.

Grant Allen's versatility was extraordinary. There was nothing he could not and did not write about, and whatever he wrote was always pointed and suggestive. This was, in part, due to the variety of his early experiences. Before he was 25 he knew Canada, England and the West Indies. He was educated in America, in Dieppe, in Birmingham, and at Oxford. He also had some experience in the Indian Statistical Department. But there is no doubt his most successful and satisfactory work was that of a popularizer of science. He fell early under the complete domination of the master minds of Darwin and Spencer, and he was never tired of bringing their teaching before popular readers. He was not a profound scientist, but he had a complete acquaintance with science, and he had a splendid gift of lucid interpretation and exposition. The "Darwinian St. Paul" some one dubbed him, and certainly his power of expounding and popularizing the master's teaching was very remarkable.

His papers on biology, philology, the evolution of species, and kindred subjects were entirely readable, even at times highly amusing. As a rule, when a scientist tries to be funny the result is "too deep for tears." This gift of Grant Allen's made him anything but popular in scientific circles. Those dreadfully serious pedants, whose solemnity raises doubts of the mastery of their special topics, professed to scorn his scientific journalism. They despised the star-gossip of Richard Proctor on similar grounds, preferring, presumably, the scholastic and unbearable simplicity of the lamented Dionysius Lardner, whose chaste volumes adorn booksellers' fourpenny boxes. Whether they felt that, having gained the facts by years of hard work, it is prodigality to give them away so easily, or whether it is the old Puritan spirit has found a new stronghold in modern science, may be an open question. Nothing appears to irritate some of the authors of ponderous monographs so much as having their life-work made intelligible to the masses. Grant Allen opened up a new universe to thousands with a charm all its own. Who that came fresh to the study of science could ever say an ungrateful word of the author of "Carving a Cocoonut," "The Aesthetic Analysis of an Egyptian Obelisk," "The Romance of a Wayside Weed," "The Daisy's Pedigree," and numerous other papers? He awoke a new interest, that led the reader through a course of Darwin, Herbert Spencer and many another disregarded writer.

By insidious reasoning and delightfully entrancing chapters he led so many of the outside public gradually to understand those esoteric mysteries that, expressed in the awful terminology of hand-books and chemical symbols, else had remained unknown forever. Now, thanks to Grant Allen, the ordinary magazine reader has a faint idea of the labors of the great prophets of our day; and, it may be, sees more clearly the tendency of those movements than those who with far more technical knowledge dissect the old faiths with a keen eye on Mrs. Grundy.

Grant Allen, be it remembered, was himself a scholar, but he carried his weight of learning gracefully. Though rather prejudiced against the classics, he could not help being an accomplished scholar, and he produced a translation, with an anthropological introduction, of the most famous poem of Catullus. From the lofty region of thought and scholarship it is a sharp curve to turn to Grant Allen as the author of novels which

have earned the applause of readers of circulating libraries. In these days of threadbare plots, when all the old devices, that were as broinery to a well-spun story, are worn to be mere skeletons of harsh construction, it is a pleasure to find Gaboriau, Ebers and Rider Haggard can be rivaled in their enthralling romances by facts from the laboratory and problems from the philosopher's research.

Theology has always met strange bed-fellows, and one is not surprised to find Grant Allen among the theologians. He was proud to believe that he was the first seriously to apply evolutionary theories to the human belief in Deity. In his preface to "The Evolution of the Idea of God," he says:

"Two main schools of religious thinking exist in our midst in the present day: the school of humanists and the school of animists. This work is to some extent an attempt to reconcile them. It contains, I believe, the first extended effort that has yet been made to trace the genesis of the belief in God from its earliest origin in the mind of primitive man up to its fullest development in advanced and etherialized Christian theology."

Grant Allen certainly made an honest attempt to explain the whole matter. The whole drift of his teaching was secularistic, and all his thinking was entirely untrammelled by any kind of religion. It was in a great measure owing to his inability to give full expression to his ideas that he fretted and chafed, and, occasionally, showed his contempt for English society. He despised Mrs. Grundy, though he feared to offend her. Science, pure and simple, did not pay; and novel writing, to which he turned, had to be carried on within narrow limits. The publishers were more afraid of Mrs. Grundy than he was. The last kind of work in which he exercised his versatile pen was art criticism and guide-book writing. His papers on "The Evolution of Italian Art" are as valuable as they are interesting, and in his series of books on "Historic Cities" he showed us what a guide-book should be.

Curiously enough, Grant Allen never liked fiction. Unlike Darwin, he never even read it, if he could help it. But, in spite of all this, he succeeded as a novelist. This is one of the most extraordinary things in his career. The truth was that Grant Allen could write anything, and wrote all things well. He even attempted poetry, and proved himself a master in the ballade, though he seldom worked in that fantastic field.

No religious ceremony was permitted at his funeral. It would have been an outrage on his life and teaching if any theological invocations had been used over his helpless body. His life was a battle of continuous protest against creeds and conventions. He lived free of such bonds, and he died free of them.

Below all the strife of opponents the quiet growth of appreciation, silent but real, gathers strength. For in the hearts of self-educated democracy to-day Grant Allen's lessons have sunk deep, and if graduates sneer and professors affect ignorance of his claims, it is something to have helped the people to grasp the teachings of science.

"And thou in this shall find thy monument,
When tyrants' crests and tombs of brass are spent."
—Mimnermus in London Freethinker.

"Are you married or unmarried?" asked the theatrical manager of an applicant for engagement. "Unmarried," replied she. "I've been unmarried four times."—Detroit Free Press.

Socialism and Freedom.

Socialism does not interfere with the domestic and private relations of the people. Marriage or the sexual relation is not a part of its creed. Its purpose is to secure to all men alike, and to all women like all men, the right to life, liberty, and the pursuit of happiness. To this end it proposes collective ownership of the earth and its resources, together with the means of transportation and distribution.

It will avoid the evils of corruption in public places by making the purchasing medium the certificate of labor performed and the selling price of any product the labor cost of production. The man or woman who labors can purchase, the one who does not cannot. Thus all men and women are free and equal so far as an opportunity is concerned.

While our postoffice system is in some important features Socialistic, yet it is related so closely to a corrupt, and necessarily corrupt system, which has the dollar for its standard of value in all its departments, that here, as elsewhere, there is great incentive to theft. Make the certificate of labor the one valuable thing and we will see an end of corruption in public places.

So, Socialism holds a very great promise for better, freer conditions for all the people.

L. D. RATLIFF.

Editor of Lucifer: I note what you say concerning "A Message From Helen Wilmans" in the last issue of Lucifer, and, being a Socialist, I cannot resist the temptation to make a modest rejoinder to the concluding part of your article, in which you say:

"But then more 'jobs' would be in the gift of the reigning administration and our Socialistic friends could with pride point to our postal system as an illustration of the possibilities of Socialism."

It is difficult for me to see how either the censorship nuisance or any of the other postoffice scandals can have any legitimate bearing on the Socialist features of the department, when (as is too obvious for denial) that and all other departments of the government have degenerated into mere adjuncts to the Capitalistic system. And it cannot be denied that, when any principle or system becomes an adjunct or conserving coadjutant to another principle or system, it loses its identity and becomes a part of that which it conserves; and this same law applies with equal force to public institutions, whether it be a department of the government or a chartered institution or corporation, most if not all of which have their origin and source in force or fraud, and, in a number of known instances, in both, and hence can have nothing in common with the ethics of Socialism, which is founded on the diametrically opposite principle of service rendered as a basis of compensation.

Official tyranny, corruption and "graft" are due in the main to the demoralizing influence of Capitalism, both by precept and example. For 5 per cent Capitalism will lie; for 10 per cent it will steal; for 25 per cent it will commit murder, and for 50 per cent it will commit every crime known to the criminal calendar, and in proof of this charge I submit the criminal record of the Standard Oil company.

On the other hand, I feel safe in making the prediction that, when Socialism has once fully supplanted Capitalism, as it inevitably must in the near future, all the official abuses which, under the fostering care of Capitalism, have become a stench in the nostrils of every decent person, will go with it. The demoralizing influence of Capitalism calls up in my mind an essay on "The Morals of Trade," by Herbert Spencer, which he closes with the significant statement that from all the evidence he could gather it is plain that success in business is incompatible with strict integrity.

JOSEPH STEINER.

Editor of Lucifer: The idea of Socialism conveyed by Lucifer is very objectionable. When our good editor was in Michigan, every difficulty he met in his effort at co-operation, based on individual failings or otherwise, was dubbed "Socialism," and condemned. Now we have the fling that if the postoffice system shows further knavery and tyranny, the Socialist will point to it with pride as a splendid illustration of his doctrine. Why not proceed and say that if more thievery is revealed in the water service, jobbery in street contracts, etc., then the Socialist will grow wild with delight?

The Socialist observes that ownership involves the power to exact interest, profit and rent—and that common ownership

would end these forms of extortion; that other evils must be dealt with in a proper way. I wonder how an Anarchist or Individualist would feel if he should happen, inadvertently, to deal with the doctrine on its merits and in accordance with the facts. He would swoon immediately, but the discipline, I think, would be good in the end.

C. F. H.

Heredity Versus Environment.

Noticing an article on this subject by Mr. C. V. Cook, and in a later number an answer to it by Mrs. Frederique A. de Crane, I would beg to offer for your readers' consideration a few additional remarks. I did not read "Breeding Prize Animals," so am at a loss to know what instances may have been quoted therein, but at the risk of going again over the same road I will add my view.

"Given a healthy body and a normal brain," says Mr. Cook, "and the forces of environment will defy all the known laws of heredity, as far as mental characteristics are concerned."

It is idle to assert that environment has nothing to do except to develop certain latent characteristics of the young. Changes of great importance are brought about in the mental state of all by external influences and by internal discipline. But it is to be noted that these changes are mainly a change of direction, and never a constitutional change. For example: my parents were Baptists, exceedingly attentive to religious matters, while I am an agnostic. Environment has changed the direction of my religious thought, but it has not made me less religious. Exactly the same impulses made me an agnostic as those which made my father a Christian, and every peculiarity of my parents' natures I can find in my own, the only difference being in the degree of development and the manner of their exhibition.

So far as differences of conduct are observable in successive generations, it is also well to note that goodness or badness are not intrinsic qualities. A thing is good or bad as it is well or ill adapted to certain ends for which it is intended; and the same is true of individuals. A father may be an earnest, whole-souled philanthropist and reformer, and his son be an earnest, whole-souled gambler; and the different results may be measured by the adaptiveness of each to his vocation, and can by no means be accounted for by the difference of environment, save in the degree of opportunity offered for the development of inherited genius.

The forces of environment would have nothing to do with a healthy body and a normal brain, except to decide their sphere of usefulness. So far from defying the laws of heredity, environment emphasizes their influence. Where are you to get this healthy body or this normal brain? They are very scarce. The history of genius shows plainly that lack of opportunity and unfavorable environment have ever been the accompaniments of genius, the inherited qualities triumphing heroically over the most cruel disadvantages.

It is very well to keep in mind that differences in temperament are not always constitutional differences, but due to the influence of environment, and cannot be instanced as defying laws of heredity.

W. J. HUTCHESON.

An Expiatory Monument.

Professor Doumergue, the historian of Calvin, acting for the Historical Society of Geneva, recently determined the exact locality in the suburb Champnel of that city, where Michael Servetus was burned at the stake for heresy. A tablet is to be placed there bearing the following inscription: "We, the revering and grateful sons of Calvin, our great reformer, condemning an error which was an error of the times, and the faithful adherents of the principle of freedom of conscience, according to the true teachings of the Reformation and of the Gospel, have here erected this memorial of atonement on the 27th of October, 1903. On the 27th of October, 1553, died at the stake in Champnel, Michael Servetus of Villanueva, in Arragonia, born on the 27th of September, 1511."

Open defiance of an unjust law may conceivably be a clearer proof of good citizenship than a slavish compliance with it.—The Agnostic Journal (London).

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

Chesapeake Bay Region for a Colony.

Taking the occasion of a vacation to investigate Chesapeake Bay and the eastern shore of Maryland a-wheel, I started from Philadelphia, Pa., through Wilmington and Newark, Del., to Elkton, Md., on Elk River, forty-four miles thence down Elk Neck along lower road twelve miles to Elk Neck Road, Cecil County. I found a rolling country, good road, a view of Elk River most of the way, and attractive scenery; sandy loam soil, good farms, farm houses and barns, and a prosperous people. I stopped over night at a Mr. Ricketts', one mile east and on Elk River. He had summer boarders from Philadelphia. Mr. Ricketts showed me two English walnut trees in bearing, also a fig tree with a second crop of fruit on it. In season he fishes and salts and packs herring. Near by is a tomato cannery, which cans in season.

Next day I pushed on to Turkey Point, the extreme point of Elk Neck, where one has a grand view of five rivers—the Susquehanna; Northeast, Elk, Bohemia and Sassafras—and of Chesapeake Bay.

Elk Neck has knolls of 200, 300, and one of 311 feet above mean sea level; lots of oak, hickory, chestnut and pine timber. I found iron, but understand not in paying quantities; also kaolin, a five-foot vein on a hillside, two miles from river, which would be good for pottery ware or terra cotta. The land along the river is from twenty to eighty feet above mean sea level; very little swamp. I found no mosquitoes, being out on lawn until 10:30 p. m. enjoying a delightful night on Elk River. Boats pass from Baltimore to Philadelphia through Chesapeake and Delaware Canal. Baltimore to Elk Neck is forty miles. Was told they had no tramps, as it was too far from railroad. A 500-acre farm, with two sets of buildings on it, can be bought for \$40 per acre; will sell 100 acres, more or less, for same price, with water front. An eighty-acre farm one and a half miles from river can be had for \$1,300.

This region is my pick, as it is hilly and picturesque, and on Elk River side you are protected by hills from the north and west winds. It was a good peach country one time, but the soil has been drained and now they raise corn and wheat. Apples, cherries, peaches, plums, pears, apricots, and even figs can be raised; also strawberries galore, nuts, English walnuts, pecans, Japanese chestnuts. Tomatoes and peas could be canned. Captain Wilson of Rybold Wharf, Kent County side of Elk River, said it was a poor man's land, as he could fish and hunt ducks in season and wild berries and nuts in plenty, and the balance he could raise on the land. No oysters; water too fresh.

Crossed Elk River to Kent County side. On Town Point Neck a Frenchman is successfully raising grapes. Thence on to Fredericktown, crossing Sassafras River; to Georgetown; to Galena; to Chestertown, on Chester River—twenty-nine miles. The entire distance I found substantial houses and barns and fairly cultivated fields. All this was peach country, but corn and wheat were being raised to recoup the land. The country is gently undulating in elevations of twenty to sixty feet. Chester River region is considered a good farming region. Fish and oysters in season below Chestertown. Farms with river fronts can be bought for \$35 to \$40 per acre. One of 700 acres, with two sets of buildings on it and nearly surrounded by water (a good place for cultivating oysters and an excellent place for raising terrapin), can be bought for \$35 per acre. A Single Taxer of Chestertown would buy the place and let a colony have one hundred or two hundred acres of it. It gives a fine view for twenty miles down the river to Chesapeake Bay; has good soil, and should bring more if properly cultivated. Farms are too large all through here. There should be five times the population.

South farther, in Caroline County, is a settlement of Dunkards. They are doing very well and are the envy of their less successful native neighbors. They co-operate in a store and warehouse, buying and selling as a corporation. They also run a cannery and dairy.

I should like to get the opinion of all interested in this region.

OTTO C. HEUPLE

Who can compute what the world loses in the multitude of promising intellects combined with timid characters who dare not follow out any bold, vigorous, independent train of thought, lest it should land them in something which would admit of being considered irreligious or immoral?—J. S. Mill.

The Blundering State.

Some years ago the State met me in behalf of the Church, and commanded me to pay a certain sum towards the support of a clergyman whose preaching my father attended, but never I myself. "Pay," it said, "or be locked up in the gaol." I declined to pay. But, unfortunately, another man saw fit to pay it. I did not see why the schoolmaster should be taxed to support the priest, and not the priest the schoolmaster; for I was not the State's schoolmaster, but I supported myself by voluntary subscription. I did not see why the lyceum should not present its tax-bill, and have the State to back its demand, as well as the Church.

However, at the request of the selectmen, I condescended to make such statement as this in writing: "Know all men by these presents, that I, Henry Thoreau, do not wish to be regarded as a member of any incorporated society which I have not joined." This I gave to the town clerk; and he has it.

The State, having thus learned that I did not wish to be regarded as a member of that Church, has never made a like demand on me since; though it said that it must adhere to its original presumption that time. If I had known how to name them, I should then have signed off in detail from all the societies which I never signed on to; but I did not know where to find a complete list.

I have paid no poll-tax for six years. I was put into a gaol once on this account for one night; and as I stood considering the walls of solid stone, two or three feet thick, the door of wood and iron, a foot thick, and the iron grating which strained the light, I could not help being struck with the foolishness of that institution which treated me as if I were mere flesh and blood and bones, to be locked up.

I wondered that it should have concluded at length that this was the best use it could put me to, and had never thought to avail itself of my services in some way.

I saw that, if there was a wall of stone between me and my townsmen, there was a still more difficult one to climb or break through before they could get to be as free as I was. I did not for a moment feel confined, and the walls seemed a great waste of stone and mortar. I felt as if I alone of all my townsmen had paid my tax. They plainly did not know how to treat me, but behaved like persons who are underbred. In every threat and in every compliment there was a blunder; for they thought that my chief desire was to stand the other side of that stone wall. I could not but smile to see how industriously they locked the door on my meditations, which followed them out again without let or hindrance and they were really all that was dangerous. As they could not reach me, they had resolved to punish my body; just as boys, if they cannot come at some person against whom they have a spite, will abuse his dog.

I saw that the State was half-witted, that it was timid as a lone woman with her silver spoons, and that it did not know its friends from its foes, and I lost all my remaining respect for it, and pitied it.—From "On the Duty of Civil Disobedience," by H. D. Thoreau.

"The Message to Garcia."

Editor of Lucifer: I think you have a wrong idea of "The Message to Garcia." To be sure "the fellow by the name of Rowan" obeyed his orders, but he did what he had to do, and this was the point that I think Fra Elbertus was trying to bring out.

As far as Carson of the Missouri Pacific is concerned, I prophesy that he will sooner or later get a much better position than the one he "resigned."

Sometimes, indeed, taking responsibility is a bad thing. One nasty night on Long Island Sound the engineer of a steamer ran slower than ordered because he thought it was not safe to run as ordered. The captain based his calculations on the speed he had ordered, and when the proper time arrived for him to be opposite the mouth of the Connecticut River he headed for north and went "bang" into some rocks, instead of up the river as he had calculated. What the engineer had to do in this case was to run a certain speed, and he failed to do it. His intentions were good, but you know what they say hell is paved with.

The "fellow by the name of Rowan" in this case would have kept that speed even if the boat were sinking.

W. L. C.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Sunny Kansas—Warring Kansas.

From Tuesday, Sept. 8, to Tuesday, Sept. 15, Eastern Kansas little deserved the title of "Sunny." So great was the down-pour of rain that some of the streams lacked but little of reaching the highest point attained by them in May and June last, when thousands of people in Kansas lost their homes, nearly everything, in the unprecedented flood.

Since Sept. 15, the Sunflower State has been its typical self again. The weather has been favorable to the ripening of late-planted corn, of which there are many thousands of acres in this and adjoining states.

But while sunny Kansas has suffered greatly from the war of elements—from drouths and floods, from frost, hail and cyclones—it is believed by some that this pivotal Western state has suffered and still suffers more from the "temperance crusade," from the religio-politico-moralistic war over the question of statutory prohibition of the manufacture and sale of intoxicating liquors, than it has done from all the natural evils just mentioned put together.

That this statement will provoke a smile of incredulity, if not of contempt, on the faces of many readers, is to be looked for. In the heat of conflict it is not to be expected that men will listen calmly, dispassionately, to generalizations that antagonize their long-cherished prejudices.

Before saying more on this vexed and intensely vexing subject, I wish to confess frankly that I, too, have my prejudices. I, too, have my limitations when attempting to pass judgment upon a question so vast and so hopelessly involved as that of statutory regulation of what is popularly known as the "drink evil." But while making this confession I honestly believe that I can bring to this investigation qualifications for impartial judgment not possessed by many. Among these qualifications are the following:

First—I have no interest, pecuniary or otherwise, in the manufacture or sale of ardent spirits, and never had any such interest.

Second—I was brought up a "teetotaler"—a total abstainer from drinks that intoxicate, and have never been, and am not now, a habitual user of such drinks, whether distilled, malt or vinous.

Third—While I am not now personally interested or "mixed up" with the discussion or settlement of the liquor question, my opportunities for observing the effects of artificial regulation, statutory or municipal, have been exceptionally good and of long continuance.

The foregoing remarks have been prompted by finding my old neighbors at Valley Falls, Kan., fighting the old-time battle for and against the "saloon" with even greater bitterness than when, near a quarter of a century ago, I first set foot on Kansas soil—with this very material difference in the position of the opposing combatants, namely:

Then the "crusaders" were supplicants; they were pleading for the power to suppress the "saloon" and the "still" by statute law.

Now they have the statute on their side. Now they are able to say: "The making and selling of whiskey and beer are crimes in Kansas, just as murder and bank-robbery are crimes in Kansas."

Having much else to do this week, I will close these introductory remarks on a question that, like Banquo's ghost, "will not down" at the command of the priest, the lawyer, the judge or the politician, by quoting, as a text for a sermon that each can preach for him or herself, an event that seems to have occurred at Rosedale, Kan., a very few days after my late departure from that suburb of Kansas City:

"Kansas City, Kan., Sept. 22.—Mrs. Mary Shannon of 10 Water street, Rosedale, smashed the Elite saloon, owned by John Sprague, at the corner of Kansas City and Lafayette avenues, late Monday. Mrs. Shannon says that the owner of the saloon has been in the habit of selling her husband liquor. She has asked him not to, but her husband still got the liquor. Yesterday afternoon she went to the saloon in search of him and found him there. Mrs. Shannon seized a bottle which was sitting on the bar and dashed it through the mirror at the back of the bar. She then broke a row of glasses back of the bar. Mrs. Shannon then walked out to the street and, gathering up stones, smashed the front windows of the saloon. 'I will smash that place every time he sells my husband liquor,' said the woman. Mrs. Shannon is the wife of George Shannon, a miller employed at the Kimball & Fowler mill in Rosedale."

At this writing I am enjoying the hospitality and renewing the acquaintance of neighbors and friends at the capital of Kansas, at which place Lucifer was published from September, 1890, to April, 1896, at which time a forward movement was made, a removal from a city of the third or fourth class to the second city in size on the continent, and one of the chief centers of commerce, of wealth, and of intellectual progress on the planet Earth—Chicago.

M. HARMAN.

The continuation of this article was received too late for publication this week; will appear in our next issue. L. H.

ERRATUM.—Under "Notes by the Way," in last Lucifer, in speaking of "Modern Paradise," the word "houses" should have been "homes."

M. H.

Does It Pay to Be a Radical?

Editor of Lucifer: The long argument of Mr. Crane in your last paper seems to me to be a rather poor estimate of the intelligence and integrity of freedom-loving men and women. The idea that such a large proportion of men who advocate sexual liberty are actuated by a desire for selfish gratification only I cannot believe to be true. Impostors there are, to be sure, as there are amongst the believers in monogamic marriage, but these are but the exceptions. The larger proportion of advocates of liberty, varietism, and so on, are, I believe, true to their convictions. They desire perfect freedom for themselves and are willing to concede it to others as a matter of course. Freedom implies a right to refuse or accept, as is most pleasing. A man would indeed be a fool if he expected a woman to accept the advances of all men who desired sexual commerce with her. She has the same liberty to refuse that a man has to ask; or, indeed, she has the same liberty to do the asking herself if she wishes to. I am aware that all this is not conventional, but it is true. It may not agree with the ethics of modern society, but it agrees with the everlasting principle of right.

D. H. HERSEY.

Editor of Lucifer: I have read Mr. Crane's able article in No. 988. It occurred to me that if I were a (1) forager, (2) terrorist, (3) impostor, (4) fool, or (5) noisy rebel, I would ask: What has Mr. Crane left for me? Please outline the course I am to pursue so as not to be a "foul barnacle." I do not doubt there is such a course, but want it defined.

I am surprised that Mr. Crane justifies a "foul barnacle," but he does justify barnacle No. 3 (impostor) when he says: "If the reward of hypocrisy is sufficient, then hypocrisy is justifiable."

C. F. H.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

Book Notes.

"Tolstoy and His Message" is a new work by Ernest Howard Crosby, in which is given an account of Tolstoy's boyhood and manhood, his great spiritual crisis, his answer to the riddle of life, the basis of his moral and social code, his teachings tested by Christian spirit, the Christian teaching in practice, and the Tolstoy of to-day. Mr. Crosby gives many interesting incidents in the life of Tolstoy, one of which is as follows:

"They tell a story of Leo Tolstoy which may or may not be true, but which at any rate is characteristic of the man, and brings into relief the peculiar dramatic quality of his mind. He was a student at the University of Kazan, and had only spent a few months at that great Russian seat of learning when he was invited to attend a ball at the house of a nobleman, who lived upon his estate near the city. It was a bitter cold winter night, and the snow lay heavy upon the ground, and young Tolstoy went out from town in a sleigh driven by a peasant-coachman, for there was no separate liveried class in Russia, and the farm-hand in summer might become a driver in winter. Tolstoy passed the night in feasting and dancing, enjoying himself as a youth of 18 would be likely to under the circumstances, and when he came out at an early hour of the morning, wrapped in furs, he was horrified to find his coachman half-frozen to death. It was with the greatest difficulty, and only after hours of chafing and rubbing, that the man was brought back to consciousness and his life finally saved.

"This scene remained graven upon the heart of the young student and he could not dismiss it from his thoughts. Why, thought he, should I, a young nobleman of 18, who have never been of use to anyone and perhaps never shall be—why should I be permitted to pass the night in this great house, elegantly furnished and comfortably warmed, and to consume in wine and delicacies the value of many days' labor, while this poor peasant, the representative of the class that builds and heats the houses and provides the food and drink, is shut out in the cold? He saw, with the true instinct of the seer, that it was no accidental event, but the picture in miniature of the civilization of the day, in which one class sowed and reaped and another enjoyed the harvest. Tolstoy took this lesson so to heart that he abandoned his university career and went down to his country estate, which the early death of his parents had already placed in his hands, with the intention of devoting his life to the serfs whose interests he found intrusted to him. It was thus a dramatic incident which formed the first turning point in Tolstoy's life, and we shall see that again and again he has been influenced by such sights when books or argument could never have moved him."

Funk & Wagnalls, New York, are the publishers of this book. It is bound in cloth, with gold lettering. There are only ninety-four pages, but the value of a book, as well as many other things, is not always to be judged by its size. The price is 50 cents, and it may be ordered through this office.

E. C. Reichwald has issued a small tract containing "Answers by the American Secular Union and Freethought Federation in Reply to Protests Against Our Literature, which was prepared for circulation to show the folly and illegality of Bible reading in the public schools." This is of interest to all, and of especial value to those who are fighting the use of the Bible in the public schools. More than 5,000 have been distributed recently. For copies, address Secretary American Secular Union, 141 South Water street, Chicago.

In a package of unsold books received from an agent there were included two copies each of "The Occult Forces of Sex" (25 cents), and "Anything More, My Lord?" (10 cents), both written by Lois Waisbrooker. These works have been "out of print" for some years, and we have received a number of orders which we were unable to fill. These copies are somewhat shopworn, but are, I believe, the only ones for sale anywhere.

We have received a copy of "Dog Fennel in the Orient," written by C. C. Moore, editor of the Blue Grass Blade, and published by J. E. Hughes, Lexington, Ky. The book is a record of Mr. Moore's experiences on a recent journey with a party of Cook's tourists in the "Holy Land." There are 340 pages, bound in cloth, and the price is \$1. It may be ordered of the publisher.

The publishing house of Watts & Co., London, is doing a great work in issuing cheap editions of scientific works. Among those already issued are Huxley's "Lectures and Essays" (a selection); "The Pioneers of Evolution," by Edward Clodd; "Modern Science and Modern Thought," by Samuel Laing; "Literature and Dogma: An Essay Toward a Better Apprehension of the Bible," by Matthew Arnold; "The Riddle of the Universe," by Ernst

Haeckle; "Education, Intellectual, Moral and Physical," by Herbert Spencer; "The Evolution of the Idea of God," by Grant Allen; "Human Origins," by Samuel Laing, revised by Edward Clodd, and "The Service of Man," by Cotter Morrison. The price of these is 12 cents each, by mail 16 cents. They may be ordered through this office.

We still have, for free distribution, copies of "Facts Worth Knowing," presented to the public by the Brooklyn Philosophical Association. It contains eighty pages of facts concerning religion and the Bible, by well-known writers. Sent on receipt of 3 cents a copy to cover mailing expenses. L. H.

How to Raise Children.

The ungrateful and immoral hesitation of many working men to marry, thus curtailing the supply of future labor, is inexcusable. Any industrious man can afford to raise children, and with proper management they soon become a source of income, enabling the parents to subsist on lower wages, increasing the dividends of employers and thus enlarging the support of church and state, and the spread of the gospel of Christian civilization to the heathen in foreign lands.

The proper time for children to be born is in the latter part of spring, when the weather is mild. Soon after birth the infant should be put into a pen in which is a plentiful supply of loose dirt. An old barrel or box containing some straw will answer for shelter from sun or rain. At the top of the pen a tomato can containing milk should be placed and a tube hanging from this with a nipple to the end will supply the child with nourishment.

Now, by this judicious and inexpensive arrangement the mother can be at work soon after confinement. It costs no more to raise children than it does to raise pigs, and the former are more profitable, for when put at work (which can be done soon after they begin to walk) they become a source of steady income; whereas a pig brings a certain sum and then is of no further value. It is indeed a waste of material to feed a pig, when the same food will keep a child. Nutritious swill can be had for little or nothing, and this homely food, spiritualized, so to speak, in the form of working energy in the child, can be transformed into wages. No labor is so profitable as child labor; and when such profits enable the employer to contribute to the spread of the gospel of light in benighted heathendom, we see the blessings that flow from the proper use of swill, consecrated to the use of the Lord.

What working people need in order to marry and propagate children is not higher wages, but a spirit of humility and a recognition of the duty they owe to their employers. Let them bring up children in habits of self-denial and industry, and so make of them contented citizens, patriotically contributing to the wealth and enlargement of their country's empire, and the glory of its industrial magnates and rulers.—F. R. Hayes in Appeal to Reason.

Education and Woman's Sphere.

The reproduction of her species is not in all cases the highest service woman may render to her race. That is, of course, fundamental; but the woman who in her life is able to bestow mental and moral instruction upon thousands of children is doing as much good as though she gave birth to a dozen of them. The lowest order of animals are improved solely through breeding, but that is not the case with human beings. The great women of history have not blessed the world so much through their children as through services which were not of a domestic nature. Could the lives and merits of these women have become our prized possession only through their offspring, we might regard it as their duty to bear many children; but they had other methods of passing themselves down to posterity. They are preserved for us in history and literature. Their lives and thoughts are imperishably recorded; while their descendants, where they have any, are not distinguishable in the human mass. We are perhaps more blessed in the writings of George Eliot than we should have been in the numerous progeny had she left one.—The Truth Seeker.

Unquestionably, among monstrous beliefs one of the most monstrous is that while for a single handicraft such as shoemaking, a long apprenticeship is needful, the sole thing which needs no apprenticeship is making a nation's laws.—Herbert Spencer.

VARIOUS VOICES.

J. G. H., Sheridan, Wyo.: Inclosed find \$1 for another year's subscription to Lucifer, and \$1 to help to extend the vacation of the editor, as I think he needs the rest.

Mrs. E. B., Talent, Ore.: I am so glad that the good Father Moses is thinking of coming to the Coast. If he comes I will donate \$5 toward expenses. I wish he could come to Oregon. It seems to me if he is strong enough to lecture that he could do well. If he sees fit to come through here I will meet him when he reaches this valley and will take the best of care of him. I never let a copy of Lucifer go to waste.

Flora M., Springfield, Mo.: I quite agree with Lillie White and Carrie Austin in their replies to R. B. Kerr. Of course he has a right to his opinion, as we have to ours. I am not a varietist, for I have a lover who is all the world to me, but I don't think it a sin to be a varietist, as some seem to think it is. I want to be a free woman and live my life in my own way, and I want to see others enjoy the same right. If they want one lover or a dozen, it is not my business. Inclosed find \$1 on subscription. Hope Brother Harman will visit us if he comes this way.

E. H., Red Bluff, Cal.: In the stack of mail greeting my return to this place, nothing was so greedily singled out as the accumulated issues of Lucifer. I cannot hope to read all—do not care so much for the controversial letters as for the general matter. But after devoting half a day to reading I must again express my pleasure in your work and my sincere wish for the prosperity and ever-broadening influence of the good paper and its editor. I hope he will visit California, that I may see his face. I do not hesitate to give away Lucifer wherever I may hope to secure a reading for it. In some places it brings me a sort of opprobrium, but for that I care very little; it will stir up thought with some. I quite agree with the concluding paragraph of a recent letter signed Dora Forster: "The main difficulty in the way of freedom is surely not economic; it is mental." This is profoundly true, for once the human mind grasps this all the strength of human life will be given to bring it to pass. The heroic struggle of every true leader of human progress is but an example of this truth.

I don't know even one girl who is a reader of and sympathizer with Lucifer's thought and purpose, or whom I could imagine as such, but wish I did. I was happily married thirteen years ago, but have since remained single. I sometimes wonder, when I read Lucifer, whether there's a woman among its readers whom I would love, and she me, if we knew each other, and so could marry. I cannot marry the narrowly conventional girl without stultifying myself, nor could I make such a girl happy. I am too progressive or radical in my thoughts and ideals, and desire to maintain my soul's integrity and my sexual purity. I have no wish to be a crank nor a fanatic, nor to do anything foolish, nor needlessly to affront society, yet I wish I had some girl friends who, like a few of my men friends, have some real sympathy for and understanding of these higher sexual and social ideas. It is not pleasant to me to advertise thus, but it might meet the eyes of some sweet soul in much the same situation as my own: unable to meet a lover of the proper affinity with one's higher thought—and such a girl is not likely to advertise. If perchance it should be the means of my blessing some dear girl, and she me, there'd surely be no wrong. I am 42, but look and feel much younger; smooth of face, somewhat studious, cheerful, neat and orderly, of artistic tastes and a lover of classic music. If any girl (under 35) shall be sweet and brave enough to answer this, I shall respect the sanctity of her confidence and return her letter (and picture, if any) with my reply. I live in Cincinnati. Address "Cincinnati," care of Lillian Harman, and she will forward to me.

Unionism, with all its imperfections, is to-day the sole arm of defense for the workingman. It is the primary school in which he is learning his first sociological lessons. It is his single weapon against the aggressions of capital. It has wrought infinitely more good than evil, and deserves at least the discriminating support of all progressive thinkers.—James F. Morton in the Demonstrator.

Observations by Pentecost.

The most difficult virtue to acquire is to be willing to allow other people to live in their own way.

Some Liberals are illiberal.

Many people free themselves from Christian superstitions only to adopt other superstitions.

Rent, interest, profits and taxes are devices by which the products of toil are appropriated.

The Church and the State are side partners. Their separation in this or any other country is a fiction.

If there be a God, it is to his credit that he does nothing for us except to give us capacity and opportunity.

That which ends in pleasure, happiness, comfort, is right. That which ends in pain, misery, discomfort, is wrong.

Marriage as an institution is based on property rights.

Divorce should be as easy as marriage.

A woman who continues to live with a man who beats her, or is a drunkard, or fails to provide for her, should never complain.

A person who demands obedience, or fidelity, or gratitude has much to learn.

A person who depends upon being loved will suffer much.

A person who demands love will not get it.

Happiness comes from loving, not from being loved.

Herein is love: That you leave the loved one free.

Jealousy is a form of vanity inconsistent with love.

Love wishes the loved one to be happy, howsoever and with whomsoever.

Whoever expects the entire love of another will be disappointed.

Whoever is capable of loving at all is capable of loving more than one person at a time.—Hugh O. Pentecost, in Truth Seeker.

The Authors of Genesis.

The author of Genesis, or rather authors, for there are two distinct narratives—the Elohist and Jehovist—evidently held the geocentric theory, which was universal until the time of Copernicus, and believed the earth to be the center and principal body of the universe, to which the sun and stars were quite subordinate. Had they been jurors on the trial of Galileo, they would have voted with the Inquisitors against the philosopher. They held also the theory, common to all the ancient world, that the vault of heaven was a crystal sphere, in which the celestial bodies revolved and which divided the waters of the earth from the waters stored above the firmament, which were let down as rain by opening its windows. They believed that light and darkness, day and night, had been created prior to and independently of the sun, which was only made on the fourth day. As regards the creation of animal and vegetable life, they evidently thought that all the existing forms had been created at a stroke, and had not the faintest idea of a successive development over immense geological periods.—Samuel Laing.

We do not take possession of our ideas, but are possessed by them. They master us and force us into the arena, where, like gladiators, we must fight for them.—Heine.

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